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Of the Church—By the Church—For the Church

Luther League Review

The Passavant Hospital

At Pittsburgh, Pa.

By Rev. W. A. Passavant, Jr.

TWO facts make the picture of this stately building in the Review especially interesting. It is the oldest Protestant hospital in this country, and the first deaconess institution, outside of Germany, to spring from Theodore Fliedner's great work of mercy at Kaiserswerth.

The only contestant for the honor of being the first church hospital of a Protestant communion is St. Luke's in New York. But Sister Anne Ayers, in her charming biography of Dr. Muhlenberg, its founder, says: "Two or three rooms of a small house were all that was available—and here in 1853 St. Luke's was virtually begun." By that time the Deaconess Hospital in Pittsburgh had been in operation four years, and had nursed over 800 patients.

One of Dr. Passavant's favorite quotations was: "Despise not the day of small things." In 1846, when visiting Europe, he spent a couple of days in Kaiserswerth. Fliedner's childlike faith and great success in reviving in the Church the merciful activity of women as deaconesses—it was only ten years after the opening of the mother-

house, and this young clergyman of 25 saw over a hundred women already busy in a score of departments of the growing institution—led him to beg for a few sisters for America, and to leave some money for their training. They were to be sent over in two years. But in 1848 Europe was convulsed with war and revolutions. They could not come. The house rented for their use and the projected hospital stood empty for months. In January, 1849, no deaconesses had yet arrived, and Dr. Passavant could wait no longer. He would open the deaconess hospital without deaconesses.

A boat load of soldiers returning from the Mexican War in January, 1849, arrived at the Pittsburgh wharf. The regiment were enthusiastically received, but while they were marching through the city, with flying flags and martial music, Dr. Passavant hastened to the wharf to see if any sick or disabled soldiers needed attention. He found two, and ordering them to be sent in a carriage to the empty house on Fleeming street, Allegheny, he hurried away to get furniture, bedding and supplies. "I well remember," writes Reverend Waters, then a young man, who was unceremoniously pressed into service, "that the soldiers, the bedding, the groceries, etc., and the temporary nurses, Dr. Passavant and myself, all reached the hospital at the same time. The poor fellows after their long journey sadly needed washing, and he taking one and I the other, we soon had them clean and comfortable in their cots." The one whom Dr. Passavant had in hand was an Irishman, and a Roman Catholic. Incidentally hearing him addressed as a minister, he exclaimed with amazement and consternation in his voice: "Howly Mother! And do yees, one o' th' clargy, do all this to the likes o' me! Well, I niver!"

The little hospital thus humbly begun with "two beds, a table, a cooking stove and a few chairs," became a refuge for all classes of sufferers. But the ire of the neighbors was aroused at what they considered a "pest house," and the Mayor of Allegheny notified its friends that the city would not be responsible if it was destroyed by a mob.

But God provided in time of need. A fine large building, erected on a commanding location in the green fields skirting Pittsburgh, by an Episcopalian, for a girls' school, was on the market. It was 120 feet long, and was at once bought. When the hospital was removed in May to its new location the fine large trees and garden surrounding it were an inspiration to all. Dr. Passavant, writing at this time, says: "The course of the beautiful Ohio may be traced for miles, while the Monongahela, with its broad breast of waters, seems like a tranquil lake sleeping in the valley below. Again and again, while looking out upon the noble panorama at our feet, has our heart overflowed in gratitude to God for providing so sweet a retreat for His suffering children!"

Hither Theodore Fliedner came, and on a beautiful Sunday afternoon, July 17, 1849, with the four white-capped deaconesses and many clergymen, German and English, representing all the Protestant churches in the city, the services appropriate to the dedication of the hospital and the inauguration of the first Lutheran Deaconess Motherhouse in America took place.

The very next year the house became so crowded with patients that a fine hospital building of brick, well planned for that day, was begun, and its dedication and the consecration of Sister Louisa Martheus, the first American deaconess, signalized the year 1851. Through the cholera epidemic of 1854 it saved the lives of hundreds by its careful nursing. During the War of the Rebellion it stripped itself of its most efficient nurses to send them to the front, and Dorothea Dix, when general superintendent of the Washington hospitals, bore the highest testimony both in letters and in print to their splendid services. From that time on to about 1890, when the building was temporarily closed for a thorough reconstruction, the old hospital has been a porch of mercy to multitudes and the gate of heaven to not a few, who there learned in the merciful kindness of the sisters and the preaching of the Word at many a bedside that God is Love.

After the busy life of the founder of the hospital closed on June 3, 1894, the old name, "The Pittsburgh Infirmary," at the request of the doctors was changed to the Passavant Hospital, and a movement was begun to erect a new and modern building adjoining the old one as a "memorial" to the life and work of Dr. Passavant. On August 1, 1898, three ministers and three deaconesses, in the presence of the helpers and a number of the convalescent patients who watched the service from the hospital windows, broke ground for the new building in the name of the Triune God, and on January 3, 1899—just half a century since its opening—the cornerstone was laid for the Memorial Building. It now stands complete and beautiful, a fire proof structure with every improvement and device that can render hospital work successful; and as contracts were made before the advance in labor and materials it was erected at the comparatively small cost of $63,000.

The Passavant Hospital is one of the seven institutions in various places conducted by

the Institution of Protestant Deaconesses, and its deaconesses are members of this corporation and trained at the Milwaukee Motherhouse. Already the new building is full to overflowing, receiving between 600 and 700 patients a year; only the other day the parlor had to be used for the sick, and the directors' room surrendered to a private patient.

The attraction which the hospital has for the public is in the quiet home character of the institution and the Christian spirit of its deaconesses and other helpers. There is an "open door" here for Christian women who want to make a noble use of life. Let them come to our Milwaukee Motherhouse. Let them catch the spirit of self surrender for Christ's sake, and by their aid such splendid charities will multiply in the Church, and the deaconess work will become here, as it is in Germany, one of the strongest evidences of its living Christianity. Address for further information, Directing Sister, Deaconess Motherhouse, Twenty-third and Cedar streets, Milwaukee, Wis.

Death of Rev W. A. Passavant, Jr.

Although the above article was only forwarded to us a few weeks ago, we are called upon to record the sudden death of the author, Rev. W. A. Passavant, Jr., which occurred at Pittsburg on July 1.

His was a busy life, the mantle of his father having fallen upon him. He was charged with the care of the institutions which Dr. Passavant established, including the hospitals at Milwaukee, Chicago, Pittsburg and the Orphans' Home at Zelienople.

Our correspondence with him concerning the institutions showed that he had faith in the interest the young people were showing in the hospitals, deaconess and orphans' homes, and his kindness in preparing them for the REVIEW was due to his strong desire to inform the young of the work of the Church in this particular.

Captain Allen Gardiner

The Story of a Missionary

BY FRANK C. HEMSING*

THE last chapter of the Gospel according to St. Mark contains a command which is the foundation of what we call missionary work. It is the command Jesus gave to His disciples on the day of His resurrection: "Go ye, therefore, into all the world and preach the Gospel to every creature." St. Matthew records substantially the same injunction, and even more is meant by the words with which Jesus charged the 11 with their duty according to St. John—viz.: "As my Father hath sent me, even so do I send you." Shall we ever realize how much these simple words imply?

The disciples were the first missionaries. We are told that they went forth and preached everywhere. From this small beginning to the vast army of missionaries in the field to-day it is a long story. One of its chapters tells of Captain Allen Gardiner. It tells, as we shall see, of self sacrifice, hardship, suffering, even of death so that others might live.

Allen Gardiner was an Englishman, born in 1794. At an early age he showed a love for adventure. As an instance, he was once found sleeping on the floor, and when asked to explain his conduct, said he hoped thereby to become used to hardship, as he intended to travel all over the world. At 16 he entered the British navy, where he soon won distinction and promotion. At 26 there fell into his hands a touching account of the last days of his mother, written by his father. This recalled to his mind the long neglected teachings of a Christian mother. He bought a Bible, but, ashamed to be seen on such an errand, he had watched outside the bookshop until there were no customers inside. That story about his mother's death, his Bible and the timely advice received from a friend slowly but surely began to tell, with the result that Allen Gardiner embraced the Christian faith. He not only embraced, but in time also resolved to help spread the faith; and thus determined, standing beside the dead body of his wife, who died soon after their marriage, he took a solemn vow to devote his whole life to the service of God. Because of his love for a life of adventure he naturally decided upon the work of a missionary explorer—to prepare the way in new fields for missionary work—his particular aim being to become "the pioneer of a Christian mission to the most abandoned heathen."

Captain Gardiner went first to South Africa. It may be remarked, in passing, that a few centuries ago the civilized world had the most absurd notions and beliefs concerning Africa. It was supposed to be a land in which the only vegetation consisted of poisonous plants, where gigantic animals roamed the forests and huge birds obscured

*A paper read before the Luther League of the Church of the Redeemer, of Milwaukee, Wis.

the sky; one species of bird being so large that it could easily carry off an elephant. Stories were believed of headless men and of women who devoured their own children; stories also of a race of men who hopped along on one leg, which was all they possessed in the way of that useful extremity, but their one foot was said to be so large that it served also as an umbrella to shield them from the sun while they enjoyed their mid-day nap. Some of these superstitions were still believed in the time of Gardiner, and even now there are creepy stories of African cannibalism, some sadly true, with which civilized mothers hush their little ones to sleep.

Captain Gardiner and his one companion did not, of course, look for anything quite as terrible as this, but adventure enough they had. They entered Africa by way of Zululand, where Gardiner founded a missionary settlement, the first of the kind in that country. They made a perilous journey through Zululand, in the heart of the Kaffir country, and finally settled at Port Natal; Captain Gardiner's only possessions on their arrival consisting of his clothes and saddle, a spoon and a New Testament. Here on Sabbath days, under a spreading tree, he gathered together and preached to the white settlers, and had the simplest Gospel truths interpreted to the natives. He opened a school, taught the native children, and dressed them in the first clothes they ever wore. He aided in 1835 to establish the present city of Durban. On one occasion, when a certain powerful and ferocious chief threatened to come down upon and exterminate the settlement, Captain Gardiner presented himself in full uniform at the hut of the savage. This made such an impression upon the chief that he not only abandoned his avowed purpose of destruction, but also appointed Gardiner Governor of all the white man's land—the present State of Natal. Our brave captain and lowly preacher, together with other missionaries for whom he sent, labored in this field for three years, after which, on account of complications which set the natives against the whites, the mission had to be abandoned.

Disappointed, but not discouraged, Gardiner sought a new field. England, although generously supporting missions in other countries, had grossly neglected South America, and that abandoned country therefore seemed to offer the opportunity for attaining the great aim of his life. He went to South America in 1838, and during the next ten years spent much time there in long journeying all over the continent, returning to England only to plead the cause of the poor natives before the missionary societies. But he never received proper support, and every attempt to found a station ended in utter failure. The natives distrusted the whites and would not tolerate a missionary.

This brings us to his last venture, by which the name of Allen Gardiner is best known, and which ended in his death. Off the extreme southern coast of South America lies a group of some 30 islands, known as Terra del Fuego, so-called from the numerous volcanoes there. They are small islands, with the exception of Picton, which has six times the area of Porto Rico. To the Indians inhabiting these islands Gardiner determined to carry the Gospel. Surely these poor people had need of it. They were fierce and thievish. Their land was almost barren, and in times of extremity they ate their dogs and the old women of the tribe.

Twenty years before this a British war ship had touched at the islands and brought four native children to England. One was a young boy, whom the English named Jeremy Button. They proved to be bright children; and after a period of instruction in the English language they had been returned to their homes. Captain Gardiner thought it just possible that he might find one of them, grown to manhood or womanhood, and still remembering some of the English taught them.

On account of his repeated failures, however, Gardiner's supporters in England had become discouraged. It was, consequently, with the greatest difficulty that he secured the necessary funds to fit out an expedition. In fact, of the $5000 finally raised for the purpose, he had to give $1500 of his own money. In September, 1850, a vessel named "Ocean Queen" landed the expedition, with two launches and six months' provisions, at Picton Island. Gardiner had six companions—namely, Surgeon Williams, John Maidment, three Cornish fishermen and a ship carpenter. All were, like Christ's own disciples, men of simple piety. The ship carpenter declared that it was "like heaven on earth to be with Captain Gardiner; he was such a man of prayer." To this devoted little party befell the saddest disaster in all missionary enterprise. It had been aranged that more provisions should be sent after them. As no vessel could be found that would take supplies direct to Picton they had to be forwarded by way of the Falkland Islands. The Governor there sent them on, but the first vessel he dispatched was wrecked and the master of the second disobeyed orders, leaving the missionary party unprovided for. Because of the hostility of the natives the party could land only in a

certain deserted bay, where they waited for the promised relief. Here one of their boats was destroyed in a storm; their nets were torn by the ice; their powder had by a singular oversight been left on board the "Ocean Queen." Their supplies of provisions gave out, and they had to live on wild celery and mussels. Disease added its horrors to their miserable situation, and one by one the gallant little party died. John Maidment administered to his chief until, exhausted, the faithful attendant retired for rest to a nearby cave, from which he never returned.

"Amid the beetling rocks,
In a chill cavern's shade,
Within the gloom of that strange dark tomb
A dying bed is made."

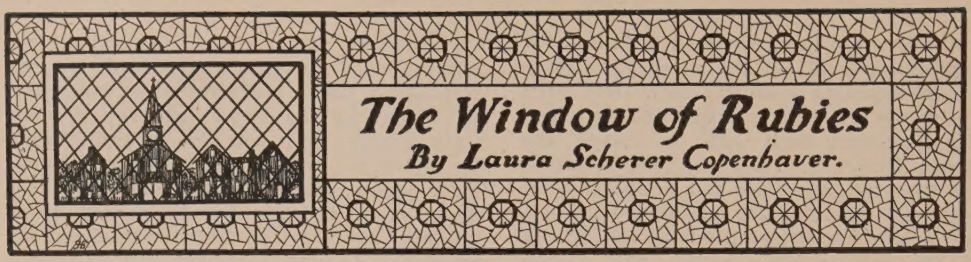
Captain Gardiner himself was the last survivor. He died in September, 1851.

Twenty days after his death an expedition set out for the relief of the missionaries and found the remains of some of them. Captain Gardiner's lay beside the boat, which, apparently, he had left, and being too weak to climb back, he had died beside it. The bodies of the remainder of the party were discovered and buried a few months afterward. The searchers were guided by a hand they found painted on a rock, with the direction to be taken and Psalm lxii: 5-7 under it.

The life of Gardiner is in itself a sermon, for which the verses painted on the rock furnish an appropriate text: "My soul, wait thou only upon God; for my expectation is from Him. He is my rock and my salvation; He is my defense; I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge, is in God." We have seen how this man never swerved from his original purpose to serve God by serving the least among men. In this he was firm as a rock. He would not, *could not*, be moved. "They have a right to be instructed in the gospel of Christ," he said of the heathen. Although disappointed time after time, he never became discouraged, ever finding strength for a new attempt in the knowledge that he was obeying the command of the Master to preach the gospel to the ends of the earth. To obey this command he was not only ready to go to every unexplored corner of the earth, but also there to suffer and, if need be, to die. His unshakable determination is further shown by his words to his discouraged supporters: "Whatever course you may determine upon, I have made up my mind to go back again to South America, and leave no stone unturned, no effort untried, to establish a mission among the aboriginal tribes. While God gives me strength, failure shall not daunt me." We have seen in his handling of the African chief the tact and courage in the character of the man. Throughout his long suffering he never complained; he was even happy, for he realized that he was God's instrument for the accomplishment of some high purpose. So it was also with all of that ill-fated expedition. Not one ever murmured. Their papers, which were fortunately saved, show that with death close at hand Surgeon Williams wrote, "I am happy beyond all expression." Captain Gardiner wrote of John Maidment's death: "Our dear brother left the boat on Tuesday afternoon, and has not since returned; doubtless he is in the presence of his Redeemer, whom he served so faithfully. Yet a little while, and through grace we may join that blessed throng, to sing the praises of Christ through eternity. I neither hunger nor thirst, though five days without food! Marvelous loving kindness to me a sinner!" Ever forgetful of his own condition, he prayed for the heathen: "My prayer is that the Lord my God may be glorified in me, whether it be by life or death; and that He will, should we fail, send forth other laborers into these harvests, that His name may be magnified and His kingdom enlarged, in the salvation of multitudes from among the inhabitants of this pagan land, who by the instrumentality of His servants may, under the divine blessings upon their labors, be translated from the power of darkness into the glorious liberty of the children of God."

Has his prayer been answered? Subsequent events show. England was almost stunned by the news of the death of seven men as Christian martyrs at such a stage of civilization. Among Gardiner's papers so wonderfully saved was found a plan for missionary work in the Fuegian Islands. It was not long before these plans were being carried out. A mission ship named the "Allen Gardiner" was sent to the nearby Falkland Islands as a base of operations. One member of the expedition was Rev. Allen Gardiner, the martyr's son. After much coaxing some natives of Picton Island were persuaded to visit the missionaries' camp. One of these was a certain man of family, an individual of particular interest. He proved to be Jeremy Button, and still able to converse in English!

Through him an opening was soon secured. There are now thriving Christian missions in Terra del Fuego and throughout South America. What Captain Allen Gardiner failed to accomplish in life was brought about by his death. In no other way than by this sacrifice could the hearts of the people then have been stirred to a realization of the needs of the savage and semi-savage tribes of South America. Truly, the ways of God are not always for us to understand,



CHAPTER III

A Luther League Meeting

"I am the Way, the Truth, and the Life."—Jesus Christ

"IGNATIUS STEINWANGER,
PASTOR ST. JOHN'S LUTHERAN CHURCH"

THIS was the card Sowers brought up to me. It was so unpronounceable and Dutchy that I felt ashamed of having Auntie worried with objectionable people. But she said, as if she were really pleased:

"Dr. Steinwanger? Go down at once, Eleanor. I will come in a moment."

I went down and the horrid Dutchman held out his hand. As I looked into his eyes, I knew that Auntie and I were honored by his presence. His forehead, creased so like father's, made me want to smooth the frown as I do father's, not to get it away, but to see it come back again. It is not a triangular, bad temper frown, but a straight up and down thought frown.

He held my hand and said:

"I knew your father at the seminary. You are like him."

As we sat down I knew that we should always be friends. He was surprised to find how long I had been in the city, and asked me, as if it were quite a matter of course, what church I had been attending.

"Have you been to Dr. Wingard's, or around to St. Mark's?" he asked, in a tone that showed me that he was really hurt because my father's daughter had not been to hear him.

I could not tell him that the only time I had been to a Lutheran church in the city I had been in his church, and had not heard a word of the sermon.

I learned that Philip Page had told him about me. It was like Philip to be presuming that I needed to be looked after, and I came right out with the truth that Auntie and her friends were not addicted to church going, and that my Sundays had been taken up with other engagements. I went on to say that I had gone once to the Catholic Cathedral to see mass celebrated, and again to the Grace street church to hear the tenor and the choir boys.

I expected him to look shocked, but he did not. He looked at me, not even reproachfully, but earnestly, as if he would put his faith into me and make it mine.

"You will come to St. John's after this to our Sabbath school, our League meetings, our prayer meeting service to-night?" he said, handing me a church card, with the hours marked.

"Thank you," I replied. "Probably I will not be in the city much longer. It is hardly worth while to trouble Auntie now."

"Are you sure she would find it a trouble?" he asked.

"Of course we should both enjoy hearing you preach," I said; and then I began to tell him all about my disappointment with everything. As I went on talking to him I was surprised to find myself telling him things that I had not been able to put into words in my own heart.

It was not like the confessional. It was more (if it were not preposterous for me to make the comparison) like the Communion of Saints. I began to understand how easy it will be to tell the truth in heaven.

I was sorry when Auntie came in, but I was proud to introduce him as my friend. When I went with him to the door, I thanked him for the call, and he said in a courtly way: "The pleasure has been mine."

The phrase was not meaningless, as it often is, for I knew as he held my hand and looked at me with eyes so like father's that he does not say things that are not true.

Mr. Phelps wants three sittings a week and Auntie says that it will be quite impossible.

Poor Auntie! She is pulled one way by her frantic desire for "my niece's miniature, done by Phelps, you know," and another way by her equally frantic fear of what father will say if Mr. Phelps asks for his daughter.

I know that Mr. Phelps occupies more of my thoughts than any of the others. I would say that he looms largest in my mental horizon if Miss Silton had ordered me to put him into "figurative language." That is, he did until now, since I have met Margaret Steinwanger. Margaret is only a few years older

than I, but I am just beginning to realize what a poor shriveled soul I have. While I have been railing at circumstances and prowling into all sorts of questionable corners for the secret of happiness, Margaret has been living in daily intimacy with great things.

Yet she treats what I say as if it were worthy of consideration. She doesn't explain things to me. They just explain themselves when I talk to her.

I asked her about the *odic force* and the *astral body*, and she said the power that transforms life is God in us, the hope of glory; and that our bodies shall be like His when we see Him as He is.

Mr. Phelps talks a great deal about the Unseen; but Margaret lives with the Unseen. She thinks Paul's Epistles finer literature than Plato's Apology, which she has read in the original, while I've only skimmed over a translation.

We talked of the poets, and she spoke of Isaiah in the same breath with Milton and Shakespeare.

I do not wonder that Philip Page spends so much time with Margaret. Every time I have seen her Philip has been with her. He has invited us to visit him in his rooms, and he is going to take us to a concert that his glee club is to give.

After all that I had thought about Philip's officiousness, I went to the League meeting with him and Margaret. She led the meeting.

In our League at home I used to spend a great deal of time preparing my papers. I always hunted up classical quotations, and was quite savage at home after the meeting if no one had complimented me.

Margaret's meeting was hers, not because she put herself forward as I always did at home, but because she was back of it all. She had arranged everything carefully, and was as much interested in the songs and readings as she was in the success of her own talk. Instead of huddling together at the last moment whatever she could scrape up as a setting for her paper, Margaret had had the meeting on her mind all the week. She showed me her notebook, full of suggestions that had come to her at various times.

She had been asking questions about the topic of people who were not expecting to be questioned, and had succeeded in interesting every member she saw during the week. She saw most of them, and by that Sunday afternoon a good many young people had been thinking about the topic—"Christ, the Truth."

Margaret is not a fluent talker. She hesitated often for the right word, but I thought all the time she was talking, "She is not thinking about herself at all. She is absorbed in something better. She has been talking with God."

I have always fancied that above all things I loved the truth. I thought that I hated hypocrisy; but, as I listened to Margaret, it was plain to me that I had been a shameless hypocrite, caring more for men's praise than for the honor that cometh from God alone.

She said that we cannot find spiritual truth with the intellect alone; in its quest the whole being must unite. "He that willeth to do God's will shall know of the doctrine."

My will, my feelings, my pride, my vanity, my fears, my loves, have never been consecrated to the search for truth—for Christ, Who is the Truth. To be moved by nothing but the truth; to will to do nothing but the true thing; and to do it as soon as I know it—this is what loving the truth means.

Margaret's story of the gradual unfolding of God's revelation of the truth began with the seers, who saw so much more than they understood, "as in a glass darkly."

Then Christ "came unto His own and His own received Him not," yet there were many whom the truth made free who sought God with soul and heart and strength.

Paul, the kingly soul, holding nothing worthy to be striven for but that he might see the truth and preach it; whether in the cell of a Roman dungeon; under the scourge; beneath the shadow of the cross—rejoiced for this alone, that he had kept the faith.

Luther—the earnest soul, seeking the truth, nothing but the truth; on his knees; up stone steps; fasting in his cell; agonizing, for this only, to know God's truth—Margaret made us see him as I had never seen him before.

I fancied the princes and the potentates with all the glitter of a world more splendid than this, on which I have been gazing enraptured; the pride of name and fame and fortune; even life itself—all worth nothing in comparison with God's truth. In that moment not my intellect only, but my heart and my will, recognized the utter worthlessness of everything the world might offer me instead of Christ, the Truth.

Margaret had different phases of the topic presented. There was a paper on "Freedom—in the Truth," and one on "The Lutheran Church—the Historic Continuation of the Church of Christ."

I laughed at this subject, and said to Philip that self-glorification is as distasteful in a body of people as in one person.

But the paper startled me with new thoughts.

God's revelation of Himself was first to the old Jewish Church. Then Christ came;

not into a new nation; born a member of the Jewish Church; fulfilling the law, even in minute particulars, hurling the tempest of righteous indignation against those who had corrupted the truth; not abolishing the old commandments, but adding a new commandment.

Luther, a member of the Holy Catholic Church, was a monk, a priest ordained by priests; fulfilling the law; protesting, not against the Church, but against its corruption; preaching, not to establish a new Church, but to re-establish the old.

Thus it is that not the perverted, rebellious, Jewish Church, which crucified the Saviour; not the corrupt, degenerate Romish Church, which burned Huss at the stake and would have burned Luther; not the sects that have come into existence for the purpose of exalting this or that peculiar form of government or shade of doctrinal belief; but that Church which the Reformers named Evangelical, is the historic continuation of the Church established by Christ—the Truth. This Church demands no obedience to man-made ordinances; protests against the enslavement of the body and of the soul to dead creeds from which faith has flown; holds her pulpits, her sacraments, her altars as instruments through which the individual soul may know the truth and be free.

Our practice of catechization and confirmation, our division of the Church year, our ritual—all the beautiful Church customs, so dear to Lutherans in every land, have worth for this only, that they help us in the study of God's revelation of Himself through Christ, the Truth.

I looked at Philip. His eyes were glowing.

When Philip first talked about studying for the ministry I told him that the idea was absurd. If he were only more original I recommended that he would be in his element on the staff of a comic journal. Nothing that is capable of being made fun of escapes him.

He used to ridicule what he called my "intenseness." He told me that I took myself too seriously, because I was not like the other girls, always giggling at his jokes. His talks at our meetings and his efforts at instructing God in prayer how to manage the universe were so stiff and formal that I thought them more laughable than any of his jokes.

But his prayer at this meeting of Margaret's was quite different from anything I had heard from him or from any one else. He didn't beg for things, or agonize, or seem to be feeling for fine phrases; he took God and God's love for granted; and his soul seemed to lay hold of the Infinite. I felt, as I listened, without even trying to pray for myself, that God would straighten out the tangle of my life; and then I knew that there was no tangle except to my vision, but a beautiful ordering of all things for my good. I felt under me the everlasting arms; I looked into Christ's face, and drank in life and love.

I never thought that it was Philip who was praying until he sat down by me, and then I wondered what had so transformed him.

I found Mr. Phelps at Auntie's. He had been waiting for me an hour. I knew what that hour must have been to both of them, and how anxious Auntie must be to get away. But it is part of her new system with Mr. Phelps never to leave us alone together.

So she stayed, and cut the leaves of all the magazines, and was visibly distressed when Isabel sent for her. If it had been the cook Auntie might have invited Mr. Phelps downstairs, but, as it was, she threw me one glance that would have been tragic in anybody but Auntie, and left us.

My first thought was what a shock it would be to all of them, and specially to Philip Page, if I were to announce my engagement to Mr. Phelps.

He was looking at me with half-shut eyes, as he says one must who wishes to shut out all the world but one object. After one of the pauses which he thinks more eloquent than speech he said:

"What have I done to offend you?"

"If I say, 'What makes you think I am offended?' you will answer, 'Because you don't seem glad to see me,' and neither of us will know any more than we did before. It is better to take things for granted."

He was surprised into opening his eyes.

"There are some things that I wish I might take for granted. May I?" he said.

I was trying to decide whether or not to say, "What things?" as I knew he expected, when Auntie came—almost rushing in.

Mr. Phelps' face is not pleasant to look at when he is disappointed. I wonder whether he has always been used to having his own way.

I used to think of him as a man whose mind had obtained perfect control over his body, but his smile when he feels like frowning is a facial contortion that gives one a queer sensation.

It made me resolve that I will never again make an effort at smiling, for fear that I might get that horrible look, half-smirk, half-scowl, on my face.

(*Continued on page 20.*)

Luther League of Pennsylvania

Eighth Annual Convention, Held at Shamokin, June 26 and 27

REPORTED BY A DELEGATE

HOME again from Shamokin, from the Pennsylvania State Convention of the Luther League. What did we do there? Starting from our homes early in the morning, even those of us who came from a distance were able to reach there in time for the opening exercises. At the station we were met by a Reception Committee, who had made arrangements for our entertainment at both hotels and private houses, so we could take our choice, and all were happy and well satisfied.

First Session

The convention opened on Wednesday, June 26, at 2.30 p.m., in Trinity Church. The president, A. Raymond Bard, being unavoidably detained, Mr. Wm. C. Stoever, president of the Luther League of America, presided. After the opening exercises, which were conducted by Rev. Dr. W. E. Fischer, pastor of the church, there was "An Address of Welcome" by Mr. Wm. Thomas, who heartily welcomed all to the town, of which he is Burgess, giving the members the freedom of the town during their stay there, and expressing his interest and pleasure in the meetings to be held. Mr. Stoever in a few words responded.

Next came the reports of officers and standing committees. These showed the League to be in a generally flourishing condition. But here and later on was brought out a trouble with which our officers have to contend. Their positions are made harder than they should be by the indifference and neglect of the societies. Our president and officers send out blanks to be filled, questions to be answered, and ask for information generally; to these little or no attention is paid. This is not proper; it is discourteous to say the least, and, although they willingly do the work pertaining to their positions, we have no right to make it harder than it necessarily must be. From this time on let us determine to do better in this matter.

After a hymn and prayer, Rev. Geo. C. Loos of Philadelphia spoke on "The League's Work in the Parish." This he divided into three parts, the physical, the mental, the spiritual. He suggested that every house in the neighborhood be visited and an effort be made to invite the parents to the church, then gather the children into the Sunday school. The sick should be visited. For mental improvement, good lectures and concerts may be useful; even legitimate, properly conducted socials and receptions have their place. But the most important of all is that our young people be taught to read, study, imbibe and proclaim God's Word.

After the appointment of committees the convention adjourned until the evening.

Second Session

In spite of the extremely warm weather the church was well filled when the second session began at 7.30 p.m. After an organ prelude, a beautiful anthem was rendered by the church choir. The speakers for the evening were Clement Dale, Esq., of Bellefonte and Charles A. Widle of Loysville.

The topic of the former was, "A Convention—Its Advantages." The principle, "in union there is strength," was here brought out, Mr. Dale reminding us that from the beginning of the nation people gathered together for mutual help and protection. We learn what others are doing and how they do it, and so are able to carry home new ideas. Another advantage is the bringing into prominence the talents of our young people, talents that might otherwise lie buried and never be used for the advancement of the Master's Kingdom.

Mr. Widle, who has charge of the Loysville Orphans' Home, was well fitted to speak on "The League in the Institution." He, knowing our young people as he does, said we have a force in our young people which we have never used. By making them good Leaguers we prepare them to go into the world, ready to go into a Lutheran church and work there. By having Leagues in our theological seminaries the students will be prepared when ministers to conduct them in their own churches. We are not narrow, but Lutheran people must work in Lutheran ways. System, too, is necessary for any work, and this system suits our people and work best. What our young people need is more knowledge as to our faith and principles; these they can gain in a well conducted League, and thus create more love and loyalty for our Church.

The evening's programme was varied by music from an orchestra, an organ recital and hymns.

After the service the convention went almost in a body to the top of the highest culm, or dirt bank, in the world, where a good view of the town was to be had, and where our Leaguers enjoyed themselves singing the rally hymn and other appropriate selections, which could be heard down in the town. Particularly well heard was the chorus of our rally; even the words could almost be distinguished in this, so lustily was

TRINITY CHURCH, SHAMOKIN, WHERE PENNSYLVANIA STATE CONVENTION WAS HELD

it sung. Thus ended a very happy day, and we looked forward to another.

Third Session

Thursday morning, our president having arrived, the meeting was opened at 9 o'clock.

After the opening service a paper on "The Ideal League" was read by Miss Katharine B. Meister of Lancaster. Miss Meister was the only lady representative on the programme. She had a large portion of the League to represent, and she did it well. In

this paper was specially presented the necessity for Junior Leagues, and the good they accomplish. The discussion which followed was lively and interesting. The majority were in favor of our children starting early in the good work; it accustoms them to, and prepares them for, the work they will have to do when they join the older body. In some cases the children have *asked* to be formed into a society, done better work than the older ones and show an amount of enthusiasm we would like all to have. A few were of the opinion that to organize the children would make the older ones feel that they could rest on their laurels and take their ease. But I doubt if these latter had ever tried the experiment.

Rev. Dr. Kuntzmann, superintendent of home missions of the General Council, being present, was asked for a few remarks, which he gave in his usual forcible manner, showing the necessity for a much larger "Church Extension Fund" for the body which he represents. The people have the money, why is it that the Church lacks ?

Some routine business was taken up at this point and disposed of with as much celerity as was compatible with correctness, when the hour for adjournment had arrived.

Fourth Session

At the afternoon session Mr. C. A. Dennig, Jr., of Easton gave a very good paper on "The Aim of the League," showing how we unite our young people and fit them by work for work in the Master's Kingdom. One of the great objects of the Luther League is to see to those who neither come under the influence of the church or Sunday school, poor neglected ones who have no one to care for them. A kind word spoken, a gentle deed done, a little systematic action in this work will accomplish untold good.

The election of officers was then held, with the following result: Pres., A. Raymond Bard of Reading; rec. sec., Miss Mary E. Campbell of Shamokin; cor. sec., Horace Bikle of Pittsburg; statistical sec., D. W. Shellenburger of Montgomery; treas., Geo. W. Zimmermann of Norristown. The meeting adjourned, the delegates having been invited to take a trolley ride to Edgewood Park. This invitation was given by the Luther Leagues of Shamokin and was especially enjoyed, as the day was more than warm, and mind and body were thankful for the change.

Trolley cars enough for all had been chartered, so off we went to the park. There we found a pavilion large enough to more than accommodate us, grounds in which to wander if we were so inclined, and a fine orchestra to increase the pleasure. Speeches were called for, all of which were "short and sweet," eight being given within the space of 30 minutes—a record never equaled in my experience, conventions, too, being in my line. But when a man has something to say it need not take long to say it, and these speeches were to the point. Another trolley ride back to Shamokin, and all felt fresher, better fitted for the evening session, which was one of our best.

Fifth Session

This was held Thursday evening. Again the organist and choir showed there was good material in this congregation. The evening service of our Church, which is so familiar and dear to all of us, was used at this time.

The first speaker required no introduction, being Mr. Wm. C. Stoever, president of the Luther League of America, whose subject was "The League's Past and Our Responsibility." Mr. Stoever started with the formation of the League, then the birth of the State League and that of the other States. He continued: Everything depends on the efficiency and activity of each member; let us consider each our responsibility. What is our responsibility? All have talents of some kind, money, time, etc.; all are responsible for these talents. He reminded us of the parable of the talents and of Daniel Webster, who, when asked what the greatest thought of his life had been, replied, "My responsibility to God." Mr. Stoever's definition for a Christian was, God's man in God's place, doing God's will in God's way and for God's glory. But the burden of his address was the want of prayer, the need for it and what it will accomplish. On this subject he spoke so strongly that the conviction was forced upon us in a way we will not soon forget that with prayer all things are possible; without it we can do nothing.

The next address was given by Rev. C. Luther McConnell of Mifflinburg on "The League's Future." Here, too, we had a strong, well written paper. He said of our League: It has a promising future, because it is of and by and for the Church, being in the right relation with the Church and promising to be the support of the Church in the future. She is well fed mentally and spiritually, she does not ask extra vows of her people, but only that they may remain true to those made at their baptism. Our young people are being leagued together, and are going to bring about a most blessed future in our Church. But the future depends on us to-day. We are to study our own Church that we may not undervalue it, nor overesti-

mate others; then will we be true and loyal to our own and the future of our Church assured.

Thus ended an instructive, enthusiastic and enjoyable meeting. Our only regret was that all could not be present, but the delegates and ministers there were enough to carry home to a large number of people the benefits to be derived from such gatherings.

Through the whole meeting one thought, like a thread of gold, seemed to be woven; that was, the need of more spirituality in the individual member. Work is good, "faith without works is dead;" but we must not forget the faith; work without it is quite worthless. We are too apt to be like Martha and forget that Mary chose the better part. In working for others we must not neglect the cultivation of our hearts, not neglect the better part, communion with God, true heart communion, study of His Word, and the worship of Him with prayer, praise and thanksgiving.

We cannot but regret that, while we are full of fire, we cannot go home to a large meeting and enthuse others. Why cannot our convention be held in the fall, and so get a good start for the winter's campaign?

Who and Where Are We

And What Are We Doing?

THE Luther League of America is so desirous to have these questions correctly answered that an officer has been chosen, to whom the work of securing this information has been assigned. It is not only interesting to know how many members we have, where they are and what they are doing, but it is necessary for the proper extension of the work of the League.

The most remote and isolated local Leagues as well as those in the strongest centers should be in close touch with the National League, so that its officers can become as familiar as possible with local conditions and needs, and be enabled to come promptly into direct communication with any or all of the Leagues.

The editors of the REVIEW, of the Junior Department and of the Luther League Topics need such information; the president and literary secretary and other officers can do more effective work with it at hand. It can only be secured by the hearty co-operation of the officers of the local organizations. The statistical secretary has sent out blanks for reports to all available addresses. About *one-third* of those sent have been returned. Where are the others? If you forgot yours, please hunt it up and forward without further delay. If you threw it in the waste basket, please do not treat the next one that way. Neglect on the part of local officers entails extra expense and means much additional work for the secretary.

If you have reason to think that the name and correct address of one or more of the officers of your society has not been given to the secretary, you will confer a favor by dropping him a card giving that information. Blanks will be forwarded promptly, free of charge, upon request.

It seems like a simple little thing to fill out these reports, and yet it is an important step toward a stronger and more efficient organization. Please, therefore, do not neglect "this little thing."

CHAS. K. HUNTON,
Statistical Secretary.
45 S. GRANT AVE., COLUMBUS, OHIO.

Character and Temperance

It is well known that at certain central agencies a record is kept of the name, position and standing of nearly every business man in the country. Careful men are employed to collect this information; and it not only includes the amount of property which the parties are worth, but also their standing as regards punctuality, promptness, integrity, temperance, morals, etc. A number of years ago, it is stated, a firm of four men in Boston were rated as "A1." They were rich, prosperous, young and prompt. One of them had the curiosity to see how they were rated, and found these facts on the book, and was satisfied; but at the end it was written: "But they all drink." He thought it was a good joke at the time; but a few years later two of them were dead, another was a drunkard, and the fourth was poor and living partly on charity. That one little note at the end of their rating was the most important and significant of all the facts collected and embodied in their rating.—*Christian.*

A Daily Prayer

"Still with Thee, O my God,
I would desire to be,
By day, by night, at home, abroad,
I would be still with Thee.

"With Thee, amid the crowd
That throngs the busy mart,
To hear Thy voice, 'mid clamor loud,
Speak softly to my heart."

Rev. Samuel Domer, D.D.

By Cornelius Eckhardt

THE subject of our sketch was well known to Luther Leaguers generally, and particularly to those who attended the first convention at Pittsburg in 1895. He with the writer represented the District of Columbia and was one of the framers of the constitution.

At Sabbath Rest, Pa., in the year 1826, Dr. Domer first saw the light of day. He entered the ministry in 1855, and served pastorates in the following places: Selinsgrove, Reading and Shamokin, Pa., and the fourth and last Washington, D. C., dating from November 4, 1873, up to a little over a year ago, when he resigned and retired from active ministry. An extremely important event

during Dr. Domer's pastorate at St. Paul's, Washington, D. C., was the celebration of the semi-centennial anniversary of the congregation, which took place in April, 1893, and a little over a year later the twentieth anniversary of his pastorate.

A noted writer has put man into four classes. One of these is the man whom every one loves and considers a privilege to talk to, and of whom every one talks about. To this class belonged Dr. Domer. It is needless to say that this is best illustrated in his own congregation, where old and young, rich and poor, were held in the bonds of love for upward of 25 years.

He died Sunday morning, June 2, 1901, and was buried from the church on the following Tuesday, the body lying in state from 10 o'clock to 1 o'clock, during which time many hundreds looked on their friend for the last time.

Dr. W. E. Parson delivered the eulogy, which was one of the best and most beautiful tributes. It was in part as follows:

If it were necessary to take a text I would select the one from which Dr. Domer preached his first sermon in this pulpit: "Having promise of the life that now is, and of that which is to come." But this is no time for a sermon, rather let us spend a few minutes in review of the days that have been. We are gathered here in honor of one who is very close to us in the bonds of Christian fellowship. Dr. Domer was a rare spirit.

He fulfilled such a place in this community for a quarter of a century that we must feel how utterly inadequate a mere sketch of his life would be to express what he was to the people, to the community, to his own congregation and to all our churches in this city, as well as to the Church at large. In the best sense of the word, Dr. Domer was a broad churchman. He did not confine his sympathies to any race nor to one phase of the religion of Christ. The present generation in our churches has grown up, familiar with the face and form of the good pastor of St. Paul's, and they all felt a shock and deep personal loss when the news went around to the churches Sunday morning that our friend had fallen asleep on the morning of the Lord's Day.

Often when death comes we are compelled to say, in charity of one another, "He was probably better than we thought; let us overlook failings and forget uncharitable things."

But if you will look back over this noble life you will be impressed with the fact that there is small need for any such caution to-day. There was always openness, frankness, hearty cordiality. He had no part in factions, there were no concealments in his disposition. As he came into our homes and met us in daily intercourse there was always the bearing of a man—a strong, healthy man—without cant, without pretense or shams; just the light of day beaming from his kindly eyes, making him true in every fiber of his soul; true to his ordination vows as a Christian minister, true to his convictions, a faithful pastor, a loyal friend, a devoted husband and father, an humble disciple, in every relation of life true. I think that covers it all.

What a precious legacy, a priceless memory for those who tarry here a little while. If I were his son I should feel prouder of the record of such a father than of anything in this world. What are dollars and houses without number beside the beauty and affection of such a life. The nobility of such a father!

A Famous Hymn

Early in 1887 the editors of the *Sunday at Home* invited their readers to send lists of the 100 English hymns which stood highest in their esteem. Nearly 3500 persons responded to the invitation, and by the majority of votes "Rock of Ages" headed the list. The three next in order were "Abide with Me," "Jesus, Lover of My Soul" and "Just as I Am."

The author of "Rock of Ages" was Augustus Montague Toplady, a Calvinist vicar of a Devonshire parish. He spent the best part of his time and energy, not in writing hymns, but in the composition of controversial pamphlets, upon which he prided himself not a little. It is said that the hymn which has outlived all his other works, and

has made him famous throughout Christendom, was inspired in a spirit of controversy, and aimed particularly at the followers of Wesley, who were then laying much stress upon the subject of Sanctification. But whatever the motive, the author created one of the most helpful and popular hymns in the English language. He did not live to realize the importance of this particular piece of work, for he survived its publication only two years, dying when but 38. It is probable that he considered his voluminous controversial writings his best legacy to posterity, but while these have happily long since been forgotten, the four stanzas of "Rock of Ages" still continue to help and sustain the followers of Christ. Surely of Toplady it may be said that "he builded better than he knew."

* * * * *

Rock of ages cleft for me,
Let me hide myself in thee!
Let the water and the blood,
From Thy riven side which flowed,
Be of sin a double cure,
Cleanse me from its guilt and power

—*Selected.*

A Work with Results

That our people know so little about the work of the Church outside of their own individual churches doubtless is the reason why there is so little growth in some congregations. It is a well-known fact that the Church which is devoted to its own advancement, without regard to any outside or missionary movements in the Church, is slow of growth, and very often becomes sickly or dies, because there is nothing to move its internal organism. The selfish Church, like the selfish man, becomes narrow and dries up. But the people who are interested in the various activities of the Church, reading the Church papers and searching for information, are the people who grow. During the last decade, particularly, there has been a manifest advance in that direction in our Church, and the desire for information is much greater than it was ten years ago. The recent convention of one of our Woman's Missionary Societies in Washington developed this fact, and showed that while 20 years ago there was great opposition to the organization of a Woman's Society to-day many thank God that this arm of the Church has been utilized. The treasuries of the Church have been very much increased and the work of missions and missionaries very much advanced. This one society, besides helping to support the pastors, has helped to build nine churches by these contributions: To Freeport, Ill., $8000; Denver, Col., $6500; San Francisco, Cal., $5000; Los Angeles, Cal., $2000; Sacramento, Cal., $5000; Oakland, Cal., $5000; San Jose, Cal., $4000; Council Bluffs, Iowa, $4000, and Ann Arbor, Mich., $5000; and in addition it has subscribed $4000 to Scranton, Pa., and $2000 to Riverside, Cal. Besides this there are three missions in Chicago, Columbus and Jersey City, recently established, to the support of whose pastors this society contributes.

Kind Words

Cultivate kindness of heart; think well of your fellowmen; look with charity upon the shortcomings in their lives; do a good turn for them as opportunity offers; and finally, don't forget the kind word at the right time.

How much a word of kindness, encouragement or appreciation means to others, sometimes, and how little it costs us to give it.

We do not need to wait for some special occasion. When calamity overtakes a friend, words of sympathy and encouragement are offered sincerely enough, yet in certain respects, as a matter of course. Such an occasion calls for expression on our part, and we naturally respond. But why wait for an occasion? Why not speak the kind word when there is no special occasion?

In the course of our lives there must be many times when thoughtless words are spoken by us which wound the hearts of others. And there are also many little occasions when the word of cheer is needed from us, and we are silent.

There are lives of wearisome monotony which a word of kindness can relieve. There is suffering which words of sympathy can make more endurable. And often, even in the midst of wealth and luxury, there are those who listen and long in vain for some expression of disinterested kindness.

Speak to those while they can hear and be helped by you, for the day may come when all our expressions of love and appreciation may be unheard. Imagine yourself standing beside their last resting place. Think of the things you could have said of them, and to them, while they were yet living. Then go and tell them now.

(*Continued from page* 14.)

The saddest part of it was that I am sure Mr. Phelps felt that he was looking quite pleased at poor Auntie. Perhaps it was all in my imagination, and his snarling soul did not come out and perch visibly on his features, but I could not help shuddering as I looked at him.

(To be continued.)

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Ninth Week after Trinity. August 4, 1901.

Jesus Laments Over Jerusalem

(Matt. 23 : 34-39)

Questions to be answered in brief papers. —What was the nature of Christ's last public words to the Jewish nation, and why did He thus speak ? What was the meaning of the messages sent afterward ? What was the fate of Jerusalem ? Whose was the responsibility, and why is man always responsible ?

Lessons for Our Own Lives: 1. *What do we do with God's prophets ?*—We do not kill and crucify them, nor do we scourge and persecute from city to city. But, after all, that is only one way of abusing God's messengers—the way of actual violence and hostility. An equally effective method is that of indifference. Let the prophets prophesy, it shall make no change to me ! While they fill the pulpit I will read the Sunday newspaper at home, or go out for recreation. The Bible, with all its messages, is, of course, in my house, but the latest frothy trifle of the newest ephemeral writer of the most recently and widely advertised novel is in my hand ! Such would be the confession of many multitudes to-day. Shall there be a very wide difference in the judgments upon those who hated God's revelation and those to whom He revealed, and those who despise them ? Is there an essentially diverse responsibility upon the two classes ? Is there any great degree of distinction between them in the degree of offense and insult offered to the Lord who is behind and in His prophets and their messages ? What is your treatment of the prophets of God and of the Word of life they bear ?

2. *Blessed is he that cometh in the name of the Lord.*—These words sound forth a prophetic song of praise to the Messiah in the 118th Psalm. Again they rise to heaven from the lips of the jubilant pilgrims, who welcome as the Messiah the lowly Nazarene mounted on an ass, riding into the city as the Holy Week begins. And during that week we hear them once again, from His own blessed mouth—and he denounces with woes those who have rejected Him; have not blessed Him; have denied that He came in the Name of the Lord. " Ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the Name of the Lord." Oh ! when will they say it, these people of His blood ? What are we doing to help them to see that Jesus is the one who came in the Name of the Lord, Himself bearing the ineffable name ? His coming again, for which we are to pray and to long, seems conditioned, as to time, upon the conversion of the race from which He sprang.

Tenth Week after Trinity. August 11, 1901.

Last Shall Be First

(Luke 13 : 23-30)

Questions to be answered in brief papers. —What is the meaning of Gerhard's prayer? What burdens do high privileges involve ? Why is striving necessary for the Christian ? Give historical illustrations of the theme of the lesson.

Lessons for Our Own Lives: 1. *The question we should ask.*—It is not " Lord, are they few that be saved ?" but " Am I in the right way ?" Religion is an intensely personal thing. The Jews thought it was a national affair. Of the seed of Abraham, circumcised and law keeping, that to them was all that could be needful. That the first in privilege and opportunity could become last seemed incredible. That the last, Gentiles, publicans and harlots could enter in first was to them a monstrous proposition. That Abraham's seed, born of the favored blood, signed with the seal of the covenant needed to watch and strive that these should seek to enter in and should not be able, was an undreamed of idea. We ought to be far beyond all that narrow provincialism in religion, but are there not a good many who think that being children of the pure Church, heirs of the pure doctrine, baptized and confirmed, there is nothing left for them but to take their ease and be carried to the skies on flowery beds ? Are there not those who count themselves, because of their outward fellowship with the Church first, and cannot realize that they may become last. How is it with you ? Are you looking at your own life, peering into your own heart to see whether you are of His chosen ones ?

2. *We need the grace to persevere.*—We would not and should not underestimate the grace of God given us in baptism, the privileges of our Christian training and of our communion with the saints in the Church. These things are priceless. But we must remember that it is not enough to begin the race. " Ye did run well, who did hinder you that ye should not obey the truth ?" (Gal. v. 7). We must keep on running, striving, seeking to enter in to the fullness of promise and possibility. We must trust not in privileges, nor in possessions, for privileges unimproved become curses, and possessions unused are lost. But we must trust in the grace of the living God, who hath begun a

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32 page pamphlet, covering three months, can be supplied at rates given on page 30 by Luther League Review, Box 976, New York, N. Y.

good work in us, and who, alone, can and will perfect it until the day of Christ. God save us from seeing others from the East and West and from the North and South sit down as welcomed guests in the Kingdom of God, while we ourselves are cast forth without.

Eleventh Week after Trinity. Aug. 18, 1901.

The Parable of the Talents

(Matt. 25 : 14-30)

Questions to be answered in brief papers. —What are the talents ? When is the reckoning ? What is consecration ? What of the rewards ?

Lessons for Our Own Lives: 1. *We are trustees for our absent Lord.*—He is gone away. To us He has divided His treasure. We are to improve and increase it. Every gift is to be used for our own development, and for the growth of His Kingdom. If they are used for ourselves and for our selfishness we are guilty of a breach of trust. If they are hid in a napkin and returned to Him as they were (if such a thing were possible), our apparent return of the principal is no excuse, the interest is still due to Him. In either case a court of law would find us guilty in labored phraseology, of what, in plain English would be called theft. Do we forget that these things in which we take pride, of which we boast, are our Lord's and not our own ? Do we use them as forgetting that, though He is away, His eye is upon us, and He will come again for an accounting ? To be intrusted with things great or small is to be honored, and to betray a trust is to be greatly base.

2. *When He comes again He will bring rich rewards.*—For the ones who have used His gifts indescribable joys will be found. Far beyond the joy of past service will be the " joy of his Lord " into which He will enter. Not only the assurance of permanent service, and of joyful service under this blessed Master, who knows how and loves to reward far more than to punish, but, beyond all this a strange, mysterious honor, which only then shall we fully understand—a post of rulership over many things. We, little ones of earth, oppressed, down trodden beneath the heel of injustice, despised as of no account, deprived of all that the great ones of earth possess—we shall sit on thrones, we shall have place and power and honor. Oh ! faithful souls, using your Master's talent however humble, I salute you, as the future great ones in the eternal Kingdom !

For Special Terms on " Way of Salvation " for Luther League, apply to the author, 1842 Reta Street, Chicago, Illinois.

Twelfth Week after Trinity. Aug. 25, 1901.

Christ the Corner Stone

(Eph. 11 : 19-22)

Questions to be answered in brief papers. —How is Christ the Foundation of the Church ? How is Christ the Cornerstone of the Church ? What is the place of the individual in the Church ?

Lessons for Our Own Lives: 1. *We are to be framed together in Christ.*—As the cornerstone He determines how, in conformity to Him, each stone is to be placed. Yet the language holds more than the natural type, for this is more than to be placed in line with Him, it is to be in Him fitly framed together and growing into a holy temper. How true it is that while hints of spiritual things may be found in everything in nature, and in the activities of human life, no single type can suffice to reveal to us the many sidedness of Christ in Himself and in His relation to men. Yet here are truths clear enough and important enough for us to ponder. We are to be in the Church. The conception of Christian life, lived apart, is not in the Scriptures. And more even than the idea of life in connection with Christ is cealrly taught. Not only " in Him," not only " fitly framed " in Him, but fitly framed " *together* " in Him, is the thought of the Spirit. That word " together " is extremely significant for the doctrine of the Church, and fills a very emphatic place in the Epistle to the Ephesians. The strength and usefulness of our Christian living is vitally dependent on our connection with all others who are in Christ. What an appeal to every believer to give out his best so that of all who are interdependents with him none may suffer for his unworthiness.

2. *We are builded together for an habitation of God.*—God still dwells among men, and His chosen abode is the temple of His Church, the glorious cathedral builded of living stones, united *together* in the Spirit. This, perhaps, has not its rightful place in our thought of the Church. Too often it mean to us an organization, the divinely appointed machinery for the saving of souls and the building of God's Kingdom in the earth. And this is in part the true conception. But there is something more, something deeper. The Church is the holy temple, builded together for an habitation of God ! If we may say to Him, " Lord, *thou* hast been our dwelling place through all generations," He also says to us, " Builded together for an habitation of God, in the Spirit." Here it were better to meditate than to speak. This is holy ground.

Luther League of New York

Ninth Annual Convention, at Rochester, June 24, 25 and 26

By I. S. Runyon

THE Luther League of the State of New York held its ninth annual convention at Rochester June 24, 25 and 26. The sessions were held in the Church of the Reformation on Grove street, Rev. Wm. J. Miller, pastor. The opening session was held in the evening of the 24th and was devoted to the usual introductory exercises. The church was tastefully decorated with palms and cut flowers, and special music by the vested choir was provided for the occasion.

From The Lutheran

CHURCH OF THE REFORMATION, ROCHESTER
Where New York State Convention was held

An address of welcome was delivered by Hon. George A. Carnahan, mayor of Rochester. After his official extension of the city's welcome to the convention, Mr. Carnahan spoke earnestly of the duties of citizenship and the part the Christian religion takes in making good citizens.

Pastor Miller of the Church of the Reformation added a few thoughts on behalf of the church and local League, and an appreciative response was made by Mr. George D. Boschen of New York, president of the State League.

The session of Tuesday morning began with devotional exercises, followed by reports of officers. The president reported an encouraging growth in numbers and in educational and other church work. The treasurer, Mr. Frank E. Gugelman of Rochester, reported a small balance in the treasury with no unpaid bills. Then followed papers on the general subject "Woman's Work in the Church," under the double heading, "Individual Work": "Deaconess Work."

The paper on the first topic was contributed by Miss Mary U. Witmer of Buffalo and was an ideal treatment of the subject. In part she said: "Woman's work in the church has always included ministration to those who must endure sorrow and suffering. She had a part in bringing these evils upon the race; it is hers to assist in their mitigation. Woman's position in the church is the reflection of her position in the social world, but her position in the social world is given to her by the church. Her history may be divided into three great periods—the ancient, the apostolic and the modern, with varied degrees of social liberty and chance for intellectual development; but it remained for the modern period to emancipate her socially and religiously."

Miss Witmer then mentioned ways in which women may best serve God in His earthly kingdom.

The second division of the subject—namely, "Deaconess Work"—was treated by Rev. F. A. Kaehler, D.D., of Buffalo. After outlining woman's material sphere, Dr. Kaehler gave a historical sketch of the dea-

coness work. He then referred to the fact that many more deaconesses are needed by the Church than there are candidates for admission into the Mother Houses, and said he believes the reason for this is that so few young women understand the true position of the deaconess as distinguished from the sisterhoods in the Roman Catholic Church. He then proceeded to make this distinction plain, and closed with an urgent appeal to young women to consider seriously if they might not find in it their line of duty.

The afternoon session on Tuesday was given largely to papers and discussion on the general subject "How to Make Our League Meetings Profitable." The social side of this question was presented by Rev. J. L. Sibole of Buffalo. He said we must emphasize the word profitable" in this discussion, but be sure to use it in the sense Christ did when He asked, "What shall it profit a man," etc., not the selfish, commercial sense in which it is used to-day. He then advised that special attention be given to the subject of sociability in the League, making sure that it is true sociability and not merely entertainment that we strive for.

The intellectual phase of the subject was treated by Mr. Eugene A. Hieber of Utica, who impressed the importance of Bible study, the reading of religious books, especially the Reading Course, lectures and music, and pointed out methods of working.

Rev. M. J. Bieber of Binghamton, N. Y., considered the subject from the spiritual standpoint, and his paper was especially helpful, because it related the experience of the League in his own church. Mr. Bieber makes use of a unique method of conducting the work of his League, whose chief object is to keep the young people informed of and interested in the work of the church. The true test of a League's standing in the matter of spirituality is the loyalty and faithfulness of its members to the church. The session concluded with reports from the several standing committees.

In the evening occurred the "Grand Rally," for the success of which special effort had been made. The choir, under the direction of Miss Emma M. Meyer, organist of the Church of the Reformation, sang in very good form "The Son of God Goes Forth to War," by Whitney, and "Unfold, Ye Portals," from the Redemption. The first speaker was Mr. C. G. Grauer of Buffalo, whose subject was "Christian Service in League." The following are a few of his important thoughts:

All service worthy the name has its root and life in love. Christ is the embodiment of love, and Christ must be in the worker or his service cannot be Christ-like. The League must let this motive carry it to constant and increasing activity. It cannot afford to abate its efforts because of the present success of the Lutheran Church. The Leaguer's armor must embrace all the pieces Paul enumerates. We should cultivate an interest in religion equally intense to our interest in matters relating to present life. Then we will find it as pleasing to our nature to serve God as it is to benefit self. In order that interest in religion may begin early in life, parents should be careful what books their children read. Prayer is the unique essential to Christian service, because it is the key to all power to serve. Mr. Grauer concluded with an earnest appeal to renewed activity and consecration in God's service.

Rev. H. H. Weber of York, Pa., was to have spoken on the subject "Christian Service in Missions," but was kept away by some unforeseen circumstance. Rev. Dr. Kaehler kindly consented to fill the place, and in his usual earnest and eloquent manner spoke of the true mission of all mankind. It is to carry the life of God's Word and the joy of trust in Him to all parts of the world. We are to take dying men and make them feel that before, through, and after all time they belong to God.

The last speaker of the evening was Rev. Theodore E. Schmauk, D.D., of Lebanon, Pa., whose subject was "Christian Service in the Sunday School." At the beginning of his address Dr. Schmauk told, in beautiful language and impressive style, a fairy tale, illustrating child life. Children are represented as setting sail upon the voyage of life with not even a hint of approaching storms; and the Sunday school teachers as the "blue coated" officers of God's eternal Ship of State, who with practiced eye and steady hand hold the vessel to her course, and save the voyagers from death by wind and wave. Following this came many helpful suggestions to Sunday school teachers and superintendents. He dwelt especially upon the necessity of a graded course of lessons and a systematic classification and promotion of the scholars.

On Wednesday morning occurred the election of officers, and the following were chosen: Pres., Mr. George D. Boschen of New York; rec. sec., Mr. James M. Reynolds of Valatie; cor. sec., Rev. M. J. Bieber of Binghamton; stat. sec., Mr. Wesley A. Van Deusen of St. Johnsville; treas., Mr. Frank E. Gugelman of Rochester. Vice-presidents are the presidents of the several district Leagues. "Christian Growth" was the

general subject of discussion at this session, and was arranged in three divisions—namely, "In Doctrine," "In Personal Influence," "In Benevolence." The first branch of the subject was treated in a paper by Rev. U. J. Klingensmith of Syracuse. He dwelt upon the necessity of religious knowledge, referring to the Epistles for proof that such growth is the divine plan and the duty most emphatically enjoined upon us. He referred to the popular sentiment that practice is largely independent of belief, and branded this sentiment as a fallacy, citing some instances in support of his position—such, for example, as polygamy. "It is ridiculous," he declared, "to say in the face of such proofs, that doctrine has no relation to duty and life." Spiritual growth, he said, "depends upon certain conditions, the most important of which are study of the Holy Scriptures, attendance upon the preaching of the word and public worship and prayer."

The second sub-topic, "In Personal Influence," had been assigned to Mr. George P. Möller of Brooklyn, who was not able to be present, and this phase of the subject was not discussed. "In Benevolence" was examined by Rev. E. A. Ottman of Ghent. "Benevolence," he said, "means to wish well, and I think we ought to use the stronger word, 'beneficence,' which includes the action as well as the wish. Beneficence is born of love, and is preceded by the spirit of self surrender, which is illustrated by the giving up of one form of life to the birth and nourishment of another, as, for instance, plant life to animal life. The motto, 'Let each to-day be better than yesterday, and each to-morrow better than to-day,' ought to apply to our beneficence."

The privilege of the floor was then accorded to Rev. J. Telleen, superintendent of Foreign Missions of the General Council, who spoke earnestly of foreign missions in general, and called especial attention to the promising but needy mission in Porto Rico. The last session of the convention was held in the afternoon of Wednesday, and was devoted entirely to reports of committees on president's report, on auditing and on resolutions. Among others, the following resolutions of regret were introduced and adopted:

God in His all-wise judgment has again entered the ranks of the active members of the Luther League and taken to Himself another of its faithful workers.

In the death of Adolph C. Close, treasurer of the Luther League of America, president of the Albany District League, and a pioneer of the work of the Luther League of this country, the Luther League has again suffered a severe loss; but we who loved and honored him for his true and devoted work for the Lutheran Church and in the League bow in humble submission to the will of Him who doeth all things well.

Resolved, That we enter upon the minutes of this convention a testimonial of our esteem and regard for the true devotion to the Master and His Church that characterized the life of Adolph C. Close and that endeared him to the members of this League, and the pastors and people of our Lutheran Church of this State.

Resolved, That we express to his wife and family our sincere sympathy in the severe loss they have sustained; but we know they have faith and trust in the Lord whom he loved and who doeth all things well.

At this meeting action was also taken on several particulars of the State work, which should bring forth good results in the departments affected.

Lutheran Endeavor Rally

The Lutheran rally at the International Convention of Christian Endeavor, Cincinnati, Ohio, will be held on Tuesday afternoon, July 9, at 2 o'clock, in the First Lutheran Church, Rev. J. A. M. Ziegler, pastor. The church is located across the park and not far distant from Music Hall, where the convention meetings will be held. Among those invited to take part in the Lutheran rally programme are Rev. Dr. Rhodes, Missouri; Rev. Dr. Waltz, Kentucky; Rev. Dr. Enders, Pennsylvania; Rev. H. M. Lentz, West Virginia; Rev. E. H. Dornblaser, A. F. Richardson and Dr. Ziegler, Ohio; Miss Celia Lyday, State Endeavor Society of Iowa, etc. Rev. W. B. Lahr will give an interesting report of the Endeavor Memorial, Cleveland, Ohio. It is hoped that one or two of the missionaries from India will be present.

All our Endeavorers and Lutheran people in reach of this rally are invited most cordially to this family fellowship meeting, and are requested to be on hand promptly at the opening moment.

M. F. Troxell, Chairman.

St. Joseph, Mo., June 18.

Concealed Lighting

Something of an innovation in the line of lighting large church auditoriums is shown in the lighting of the new Second Church of Christ, Scientist, Central Park West, New York, a very fine edifice recently completed, which is beautifully lighted by a system of concealed reflectors placed in cornices in ceiling, so graduated that a powerful, but even and decidedly agreeable light is thrown over the whole auditorium, the source of the light itself being concealed from the eye. The effect produced is very fine indeed, and commends itself to any one studying the problem of successfully lighting a large auditorium or any beautifully decorated interior or painted ceiling. I. P. Frink, 551 Pearl street, New York, is the originator of this effective method of lighting, and his wide experience in all matters of lighting enable him to successfully handle any lighting problem that may be presented to him. * * *

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

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Editorial

During our summer vacations we meet new friends and casual acquaintances. Shall we exert a Christian influence upon them? As witnesses for Jesus our summer opportunities for Christian influence ought to be constantly kept in mind. Let us make an earnest effort to live for Christ during our days of summer leisure.

A Christ-like courtesy, helpfulness and consideration in our daily intercourse with others at the seashore or in the mountains may win hearts for Christ.

Do we love the Master? Then our Bibles and prayers and church attendance will not be neglected when we are away from home for the summer's outing.

Cultivate a cheerful disposition. It's value is incalculable. The work of life is always full of difficulties. Opposition meets us in every walk. Learn to look on the bright side. Is there no bright side? Then polish up the dark side.

Who ought to be the cheerful man? The Christian. All things work together for his good. "If God be for us, who can be against us?" The Gospel of Jesus Christ is a message of encouragement and good cheer. "Rejoice in the Lord always, and again I say unto you rejoice." It is your privilege and your duty, as a Christian, to cultivate a cheerful and happy disposition.

One of our great temptations is to look for only the easy duties of our Christian life. We too often shirk the difficult problems and the hard labors. A true soldier is the happier when there is laid upon him a great responsibility or a difficult task calling for the exercise of all his powers. He counts it an honor and a privilege to be singled out for such an opportunity. Why should not the soldiers of the cross, in the great warfare against evil, so look upon the opportunities for the difficult tasks which the Captain of their salvation places before them? Great responsibilities and hard duties ought to be met with real joy by the Christian to whom Christ is all in all. "If we suffer with Him, we shall also reign with Him."

In the last issue of the *World's Work*, the Rev. Dr. S. D. McConnell, a prominent Episcopal divine of Brooklyn, furnishes statistics of church membership and students for the ministry, which are interesting yet alarming, especially as concerns our own Church. In the ten years from 1880 to 1890 the increase in membership was 28 per cent. and in students for the ministry 97 per cent.; between 1890 and 1897 it was in membership 0.07 per cent. and in students for the ministry 10 per cent. Only two denominations like ourselves show a very large falling off, although all the Protestant churches have suffered to a large extent; only the Romanists show an advance. Does this decline indicate that our young people are not interested in religious matters, or that their thoughts are not turned toward the Gospel ministry? Is this the fault of the minis-

ters, or are our young people unwilling to hear the call of duty? Certainly there is some reason for this, and it behooves us to consider in what way we can stop this falling off. Ministers are needed everywhere, so are good laymen and laywomen. The office is one upon which only those should enter who feel that they are called of the Lord. It should not be sought because it is supposed to give position, or because a parent desires or insists upon it, but because there is a real and honest feeling that that is the work the Lord intends one to do. Better far that there be fewer ministers, all of whom are imbued with the Spirit, earnest in their work, than to have double or treble the number, many of whom are not even conscious of a change of heart. If our Leaguers study the needs of the Church prayerfully and carefully the list of those who serve the Lord in the pulpit and in the Deaconess work will, we believe, be largely increased.

One of our rich men, who has been giving liberally to different institutions, recently made an address, in which he spoke of his giving in this way: "I began this work at 14 or 15 years of age, and I learned how to influence people at the church door, where I stood trying to make people give even 15 or 20 cents a Sunday to pay off a church debt." And he emphasized the duty of giving thus: "Are we not receiving something all the time, from the rising to the setting of the sun—not necessarily money—but information, wisdom, whatever it may be? And are you giving it out? But you should do this even if it be only a 'God bless you,' or some pleasant, encouraging word. I believe in the weight of these little things—that these little exchanges are of the greatest value, greater than money, in the Church, in the State, anywhere."

"Not what we give, but what we share,
For the gift without the giver is bare."

There is a great Mohammedan missionary movement in progress; and it is reported that while in 1880 there were 175,000,000 of individuals professing that faith, in 1900 the grand total was 260,000,000; and this increase in converts is creating some anxiety to those who have interests in the East. The plan pursued is not by the sword as before, but by persuasion, and much is being accomplished by its preachers. Christians should be active in their missionary work, and may learn a lesson from these people.

As some of our Leagues do not know what they can do, and may be looking about for some definite work to which they may place their hands, we would cite the case of one League in one of our large cities, which has recently undertaken the helping of the poor, the afflicted and the degraded. The members furnish flowers to the sick, as well as medicines, and the comfort of a visit; they supply the needs of those who are in want; they sing for the prisoners in the prison and the penitentiary; and recently they placed themselves at the call of one of our city missionaries to help him in whatever way he thinks they can be helpful. The results have been good and the blessings have been greater.

Work and Hope

Admiral Farragut saw his first hard fight in 1813, when he was a midshipman 12 years old, but it was not until he entered Mobile Bay at the age of 63 that fame came to him. For 50 years he waited, but then he made a name that will always be remembered in American history. Do not be discouraged; work on and never lose hope. If your opportunities are limited now, prepare for greater ones by doing even little things with utmost conscientiousness. If you neglect the little ones, you will not be prepared for the great ones when they appear.—*Selected.*

True Living

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—*Bonar.*

The Junior Page

Conducted by Rev. C. Elvin Haupt, D.D., Grace Place, Lancaster, Pa.

Topics for the July Meetings

July 7. The Lord of the Sabbath. St. Matt. 12: 1-13.

July 14. Importunity in Prayer. St. Luke 11: 5-13.

July 21. Jesus walks on the Sea. St. Matt. 14: 22-34.

July 28. The Rich Fool, or Covetousness. St. Luke 12: 15-21.

It may be submitted that these Topics, beautifully printed in a neat pamphlet form, may be had at a very nominal price in quarterly editions by addressing the Luther League Review, Box 876, New York.

Many reasons why there should be a Junior branch to every adult League or Society exist in every congregation. Every organization of this character will be a blessing to somebody, and often to very many.

It is delightful and refreshing to learn from all parts of the ever widening field how the work is advancing, especially in the West. The Lord bless both the seed of the Word and the sowers of it.

Dear Fellow Junior! Have you a League Badge? There is nothing that you can wear with greater honor to yourself than this emblem of the unsullied truth as it is in Jesus.

The work of Junior Leaguers paves the way for much usefulness in after years in the homes, the schools, the Leagues, the congregations and, in fact, in the synods of the Church.

The practice in Scripture reading, singing and prayer in the devotional meetings will react finely upon the members, and enable them to conduct family and private personal worship at home.

Dr. Martin Luther spent one "Glorious Fourth of July" long ago (1519) at Leipsic, in a most earnest argument; debating with John Eck for the right of "private judgment" in reading the Word of God. Lutherans of America have a two-fold reason for commemorating the Fourth of July.

Independence! Every true hearted American boy and girl knows why we keep "the Fourth," and many of them have heard of the great Declaration of Independence of English authority, and that all men are created free and equal. But how many, even of our Lutheran Juniors, know that 371 years ago the still greater Declaration of Independence of all self constituted authority, and of Religious Dependence alone upon Christ for our salvation, rang out for the first time with no uncertain sound to all the world from the old German city of Augsburg? That declaration of June 25 paved the way for the other of July 4, 1776, just a century and a quarter ago, and made possible a government of the people, by the people and for the people, which may it please God ever to maintain.

The members of our Luther Leagues may be of great service to the congregations in keeping brief services in city congregations, where the regular worship is interrupted by the vacation of the pastor.

Has your League sent in its offering toward the great monument at Speyer of Luther before the Imperial Diet at Worms? Hon. Chas. A. Schieren of 47 Ferry street will cheerfully receive and forward the same. Better attend to it promptly.

A Pauper's Consecrated Gift

Among other contributions lately received by the General Committee recently appointed in New York for aiding in the erection of a great Protestant Memorial Church at Spires-on-the-Rhine was a gift from an aged inmate of the Almshouse on Blackwell's Island, New York. Accompanying the gift was a letter from the chaplain of the Almshouse to Dr. Albert Beyschlag, the representative in this country of the Spires Memorial Committee, in which the writer said:

"The history of this dollar may interest you, and I believe you will feel with me that it is of more value than many a thousand dollars you may receive. This woman came to my office and said she wanted to give a dollar for your church. Next day she came in again with a few pennies, and said they were to pay the postage, as she wished to make the gift complete. You may ask: 'Where did she get her dollar?' It was probably the savings of 5 and 10-cent bits that charitable persons had given her from time to time, or a small monthly pittance which poor hard working relations in the city may have sent her. It means for her the giving up of her cup of tea or other little luxury. The name of this good woman is Anna B——, and she is a devout communicant of our church and a constant attendant at its services."—*Selected.*

What to do with one's summer vacation is a perennial question. Most people have neither the money nor the wish to go to an expensive, overcrowded seaside or mountain resort, and yet every man needs a few days devoted to pleasure and a complete rest at least once a year. The *Cosmopolitan* for July gives a solution of the problem in a well-written, illustrated article, "A Houseboat—The Modern Palace." Undoubtedly a houseboat offers a cheap and comfortable vacation, and the ranks of its devotees are constantly swelling. * * *

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

— The Church in general, and particularly Holy Trinity Church on West Twenty-first street, have lost a stanch and loyal member in the death of George H. Moller, which occurred at Spring Lake, N. J., on June 24. Mr. Moller was born in Germany in 1819. He came to this country many years ago and engaged in the sugar refining business, in which he proved successful and accumulated quite a fortune. He had the proverbial German qualities of diligence and frugality. He at first became a member of the German Lutheran Church, but over 25 years ago joined Holy Trinity, which he served for many years as president of the Board of Trustees. He was also president of the Wartburg Orphans' Home, at Mt. Vernon, in which he manifested a very hearty interest. The funeral services were held in Holy Trinity Church. Impressive addresses were made by Rev. C. Armand Miller and by Dr. G. C. Berkemeier, director of the Orphans' Home, the latter speaking in German. Mr. Moller's only son, a young physician, died some years ago, leaving a widow with two children as the chief mourners on this occasion. By his will the Wartburg Orphan Farm School and the Muhlenberg College receive $2,000 each. Bequests of $1,000 are made to the Lutheran Seminary of Philadelphia and the Theological Seminary of the Evangelical Lutheran Church of Chicago.

— It is reported that the work of establishing another English Lutheran mission in the Bronx section, under the care of Rev. G. Ketner, is progressing nicely and gives promise of great results in the near future.

— Rev. F. Brezinski of Turner Falls, Mass., recently resigned, occupied the pulpit of St. John's Church, Rev. J. J. Young, pastor, Sunday, May 19, both morning and evening, preaching two most excellent sermons.

— The Church of the Advent, Dr. Krotel, pastor, rejoices in the gift of an $8,000 pipe organ, which is in process of erection. It is being donated by Mrs. Julia A. Grow, a member of the congregation. Handsome and valuable gifts adorn the interior of the church, including a richly ornamented altar, altar railing, pulpit, and font made of solid stone chiseled into beauty. The entire chancel is of stone, with mosaic floor. A beautiful cathedral glass window, also a gift, will soon replace the one temporarily inserted, which faces Broadway.

— Rev. W. Schoenfeld, pastor of Immanuel Church, Eighty-eighth street and Lexington avenue, sailed for Europe on June 22. Rev. R. Heintze of the Pro-Gymnasium at Sherman Park will fill the pulpit during his absence. Rev. J. H. Volk, assistant to Rev. Schoenfeld, has resigned, to accept a call from Kenosha, Wis.

— Muhlenberg College has conferred the degree of doctor of divinity upon Rev. George C. F. Haas of St. Mark's Church.

— On May 22 the twenty-fifth anniversary of Rev. J. H. Sieker's pastorate at St. Matthew's Church was duly celebrated with appropriate services. The services were conducted by the assistant pastor, the Rev. Otto Sieker. Rev. J. P. Beyer of Brooklyn and Rev. H. C. Steup preached the sermons. The president of the Church Council, Mr. D. Lankenau, made a short address in handing a purse to the pastor, who feelingly responded. The church was crowded with friends and former members.

— At the recent meeting of the New York Ministerium action was taken looking toward the removal of Wagner College to a point near New York City, on condition that a suitable site be secured. The institution was founded in '83 as the Rochester German Lutheran Pro-Seminary. In 1891, by provision of the will of John George Wagner of Rochester, N. Y., the school received a $2,000 legacy, together with two houses and lots, on condition that the name be changed to Wagner College. Beyond this bequest and the money derived from tuition the college had no source of income. Difficulties arising from this source and the prospects of a larger patronage of the college if removed nearer to the great metropolis have induced the authorities to make this move. The enrollment this year was 39 students, the most of whom were from New York City.

Philadelphia

— On Sunday, May 5, Rev. A. Hellwege, successor to the late Rev. F. W. Weisskotten, was installed pastor of St. James' German Lutheran Church. The large edifice was thronged with a devout congregation. Rev. Dr. Spaeth preached a very impressive sermon and then, assisted by Rev. G. C. Eisenhardt, installed the new pastor.

— The beautiful brass lectern presented by Miss Fanny Haupt's class, for use in St. Luke's chancel, is a loving remembrance of the former pastor and cherished personal friend, Rev. J. Luther Sibole.

— Plans are being prepared for a new building for the Lutheran Church of the Resurrection, Rev. C. L. Dozer, pastor, to be built at Fifty-second and Thompson streets. It will be a stone building of Gothic style, one story and a basement, and will measure about 50 x 70 feet.

— The Lutheran Ministerial Association of this city and vicinity, with friends, spent Thursday, June 27, at Trappe, Pa. Several historical addresses were delivered in the old Trappe church and a social day spent in the grove.

Chicago

— Several new mission points are to be undertaken by the General Synod in the near future in this city.

— St. Andrew's Church (Gross Park), Rev. S. M. Lutz, acting pastor, completed its organization Sunday, June 9, with 45 charter members, representing 23 families. It was the first occasion of the celebration of the holy communion by the congregation. The service was an impressive one. Revs. Dr. Hartman, secretary of the Board of Home Missions of the General Synod, and Dr. Hinman of Grace Church, this city, assisted. The Sunday school has an enrollment of more than 125.

Rochester

— Rev. W. J. Miller, for seven years pastor of the Church of the Reformation of this city, has resigned to accept a call from Zion's congregation of Greensburg, Pa., and will be in his new field in July.

— The vestry and Board of Trustees of St. John's Church observed the twenty-fifth anniversary of the ordination of their pastor, Rev. John Nicum, D.D., on June 16, at the church on Joseph avenue. The Rev. George C. F. Haas, president of the Evangelical Lutheran Ministerium of New York, which held its annual sessions at Zion's Church during the week, officiated.

Buffalo

— The German Conference of the New York and New Jersey Synod met in Buffalo, in Pastor Grommisch's congregation, about one-half of the members being present. Several essays, doctrinal and practical, were read and discussed. The next meeting will be held in Ellenville, N. Y.

Albany

— Rev. L. S. Black of Johnstown, N. Y., has received a call to the pastorate of the First Lutheran Church of Albany, but has declined the same.

— On June 2 Trinity congregation, Rev. J. S. Braren, pastor, celebrated its twenty-fifth anniversary.

MISCELLANY

— The Augustana Swedish Synod met at Jamestown last month. An effort was made to change the constitution, revoking the clause which prohibits members of secret orders from membership in the Church. This was lost by a close vote.

— It is with regret we record the death of Dr. Socrates Henkel of New Market, Va., editor of *Our Church Paper* and pastor of Emanuel Lutheran Church of that place for 45 years. Dr. Henkel received a paralytic stroke about five years ago and had been in failing health ever since. He was prominently identified with the Lutheran work in the South, and, by reason of his literary labors and his activity in ecclesiastical affairs, was widely and favorably known. Among other ways, his benevolence manifested itself in bearing the expenses of a number of young men in preparing themselves for the gospel ministry. We extend our sympathy to the *Church Paper* in its sad loss.

— Wittenberg College, Springfield, Ohio, has conferred degrees as follows: A.M. to Mr. E. F. Eilert, editor LUTHER LEAGUE REVIEW; Ph.D. to Rev. O. D. Baltzley and Rev. G. B. Shaner; D.D. to Revs. J. F. Hershiser, E. P. Olsson, Ludwig Holmes, and LL.D. to Prof. E. J. Wolf of Gettysburg Seminary and Hon. George C. Cromer, president of Newberry College, Newberry, S. C. The latter has also received the same degree from Muhlenberg College.

— The trustees of Pennsylvania College, Gettysburg, at their late meeting, conferred the honorary degree of doctor of divinity upon Rev. Milton H. Valentine, editor of the *Lutheran Observer*.

— Grace Lutheran Church, Omaha, Neb., Rev. L. M. Kuhns, pastor, recently dedicated a new pipe organ made by M. P. Moller of Hagerstown, Md.

— Grace Lutheran Church, Lincoln, Neb., Rev. Luther P. Ludden, pastor, was dedicated on June 9.

— The Swedish Lutheran Church at Galesburg, Ill., has just celebrated its fiftieth anniversary in a most appropriate manner. All of its former pastors except one were here. Among the most prominent speakers here were Dr. C. A. Swenson of Lindsborg, Kan.; Dr. C. W. Foss of Rock Island, Ill.; Rev. C. J. E. Hoterius of California and Rev. L. G. Abramson of Chicago. A jubilee album as a souvenir of the church was prepared. The church was organized in 1851 with 40 members. Now it numbers 2,000 total membership. The influence exerted by this one church has been great. May it continue to guide the sailors on.

Luther League Supplies

Luther League Topics.

These are the most complete yet issued for use at young people's devotional meetings. Contain scriptural references, illustrations, and suggestions, both biblical and historical. Lessons refer to the Gospel for each Sunday.

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Luther League

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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NEW YORK STATE

New York City

— The June meeting of the Luther League of New York City took place at Holy Trinity Church, Mt. Vernon, on Wednesday evening, June 19. Delegates and members of the Manhattan and Bronx Leagues, numbering about 120, made the trip by chartered trolley cars. Besides the usual business there was the election of a recording secretary in place of Mr. George A Kuhirt, who resigned on account of his removal to Philadelphia. Mr. H. H. Schnepel of Holy Trinity, Manhattan, was unanimously elected to the office. After the business session Rev. J. Fred. W. Kitzmeyer gave a short talk on the Schoenberg-Cotta Family. He commended the book to his audience as a readable, entertaining and instructive story of the social life of the great reformer and his friends. At the close of the meeting refreshments were served by the Mount Vernon League.

— The annual meeting of the Luther League of St. James' was held on Thursday evening, June 13. Officers for the fiscal year were elected as follows: Pres., Mr. I. S. Runyon; vice-pres., Mr. Adolph Rado; rec. sec., Miss Lena Ausbuettel; cor. sec., Mr. Edwin A. Hennes; fin. sec. and treas., Miss Florence E. Fellows. The League shows a small gain in membership during the year and has a comfortable balance in the treasury. Miss Florence E. Fellows and Miss Lillian S. Meyer represented the society at the State convention.

Brooklyn Central

— The Luther League of Brooklyn held its annual meeting in the Church of the Reformation, Pennsylvania and Liberty avenues, Monday evening, May 27, 1901. President G. P. Moller presided. The meeting was opened with prayer by Rev. H. P. Miller of the Church of the Reformation. Mr. Shell, chairman of the Credential Committee, reported that he had communicated with different young people's societies

asking them to join the Central, and asking them to attend a Central meeting. Mr. Charles L. Voeller, chairman of the Literature Committee, also vice-president of the League, reported that he had visited seven out of the nine Leagues and addressed each one, urging them on with their literature work, also introducing the Luther League Topics and Reading Course, and that he would visit the other Leagues at his earliest convenience. Mr. I. S. Runyon, chairman of the Literary Committee of the State League, was the principal speaker of the evening, reading an excellent paper on "What Shall I Read?" which was greatly enjoyed by the delegates and friends present. President G. P. Moller and Rev. Clare were elected delegates to the State convention.

— Delegates and friends of the Central Luther League of Brooklyn visited Holy Trinity Luther League of Rockville Center on Saturday evening, June 1, and were heartily welcomed by the pastor, Rev. W. H. Steinbicker. The president of the Brooklyn Central, Geo. P. Moller, responded, urging the necessity of good results in the Luther League work in our Church, and impressing the importance of organization and fulfillment of the responsibilities of our young people. The secretary, W. J. Dilthey, expressed the thanks of the visiting delegation for the very pleasant reception given them, and advocated working along progressive lines and not to rest with laurels won.

Albany Central

— On May 15 Rev. H. Douglas Spaeth and wife were tendered a reception by the congregation of the Church of the Redeemer, Albany, N. Y. The reception was under the auspices of the Luther League of the church and was largely attended.

D. & H. District

— The Luther League of the English Lutheran Church of the Redeemer, Binghamton, has placed the complete Reading Course on its library shelves. During the winter the pastor, Rev. M. J. Bieber, lectured on "The Life of Melanchthon" at the League meetings, and on "The Way of Salvation" before the senior catechetical class.

Buffalo Central

— The Luther League of Holy Trinity, Rev. F. A. Kaehler, D.D., pastor, donated $67 this year to the building fund of the church. Its work has also been growing rapidly at two of the public institutions. The circulating library at the County House, which has been in existence about two years, is composed of over 900 books and magazines, while the one at the General Hospital, opened last year, contains 965. This is the work of the Mission Committee. Their work also extends among other institutions of mercy, such as the Old Folks' Home, Orphans' Home and Penitentiary.

— The Luther League of the Church of the Redeemer, Rev. J. L. Sibole, pastor, held its annual yacht party on June 29. Mr. Edw. F. A. Knatz is the efficient president of the League. The other officers elected at the annual meeting on May 31 were: Vice-pres., J. Louis Turka; sec., Emma Rodenbach; treas., Grace Hitzel; chairman of Usher Committee, Edward L. Hengerer.

— Quite a number of the members of the Luther League of Holy Trinity, Rev. F. A. Kaehler, D.D., pastor, are offering rooms in their own homes to persons attending the Pan-American Exposition at very reasonable rates. They are devoting a portion of the money thus secured toward the building fund of their proposed new church. It will be mutually advantageous for young Lutherans to write before engaging lodgings if they contemplate a trip to the exposition.

— Accommodations may also be secured at the homes of members of the other Lutheran churches in Buffalo. It is certain that if visiting Leaguers can arrange with these families that they will be far more comfortable than at some of the hotels and boarding houses.

— Lutherans visiting the Pan-American Exposition at Buffalo should not forget our Lutheran churches if they intend to spend a Sunday in the city. Their location and time of service may be found in the Directory of Churches at any of the hotels, or will be forwarded by addressing C. G. Grauer, president of the Luther League of Buffalo, 732 Ellicott street.

PENNSYLVANIA

Philadelphia Central

— The June convention of the Philadelphia Central Luther League was held on Tuesday, the 25th, in St. John's Church. After opening with devotional services, M. L. Holloway introduced the subject for discussion, "What is the Position of a League in Missionary Work?" His talk was eminently practical and led to a spirited debate of the whole topic. The report of the statistical secretary showed 24 societies in connection with the Central, having a membership of 1,225. The League of the Church of the Resurrection, Rev. Dozer, pastor, was received into membership. The following were elected as delegates to the State convention at Shamokin: Messrs. Monroe Reist, president of the Philadelphia Central; E. L. Fischer and Philip Bergstresser, and Misses Zinzer and Miller. Rev. Dr. E. E. Sibole pronounced the benediction, which was followed by a social quarter hour.

Allentown District

— The Luther League and Ladies' Aid Society of St. John's Church, Wilkes-Barre, Rev. Dr. W. L. Hunton, pastor, have issued a hundred books and are raising a twentieth century thank offering fund for the benefit of their church. When completed the offering will be $1,825. This is 5 cents for each day of the century. It is aimed to lay this sum on the altar next Reformation Sunday.

— The annual oratorio given by the Luther League of Salem Church, Bethlehem, Rev. W. Hoppe, pastor, was a decided success.

— The fourteenth semi-annual convention of the Luther Leagues of the Bangor Local Central was held in Grace Church, Rev. J. F. Sny-

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der, pastor, East Bangor, on May 23, 1901. Addresses were delivered by Miss Elsie M. Appenzeller of Stroudsburg on "What Advantages Does the Luther League Extend to Its Members?" Miss Minnie G. Bisbing of Minsi on "Co-operation in Luther League Work," Milton Speer of Delabole on "Relation of Young People to Unfilled Churches," J. Myron Shimer of Bangor on "The True Zeal of the Luther League," L. S. Hoffmann of East Stroudsburg on "What Can the Church Members do to Encourage Our Young People in Their Work?" Lewis A. Ink of Muhlenberg College, Allentown, on "How Shall Our Young People's Societies do the Most Effective Work for the Church?" The following officers were elected for the ensuing year: Pres., Mr. Milton Speer of Delabole; vice-pres., Luther S. Hoffmann, East Stroudsburg; rec. sec., Miss Emma S. Mann, Bangor; cor. sec., Miss Lizzie Hartzell, East Bangor; treas., Miss Mabel Stocker, Bangor. The next convention will be held in Trinity Church, Bangor, Rev. E. A. Yehl, pastor, in October, 1901. The convention was a very successful one.

Schuylkill County League

— The eighth annual convention of the District Luther League of Schuylkill County was held in Zion's Church, at Minersville, on June 11. There were three sessions—morning, afternoon and evening. Thirty-two delegates were present, representing a membership of 1,312, this number composed of 836 Senior and 476 Junior Leaguers. The following officers were elected for the year: Pres., F. T. Esterly, Pottsville; vice-pres., Martha Derr, Tremont; H. V. Portz, Girardville, and H. L. Ritter, Nurumburg; sec., Estelle Weller, Orwigsburg; cor. sec., Mamie Gerhard, Pottsville; treas., Mrs. E. H. Smoll, Schuylkill Haven.

Lancaster Central

— The officers of Zion's Luther League of Marietta are: Pres., John Koehler; vice-pres., Jos. Zuce; sec., Mrs. M. Kraus, and treas., Mrs. John McElroy.

— A Luther League is contemplated in our church at Rothsville.

Center, Clinton and Union Counties

— The seventh annual convention of the Central Luther League of Center, Clinton and Union counties was held in St. John's Evangelical Lutheran Church, Lock Haven, Rev. D. E. Rupley, pastor, on Tuesday and Wednesday, June 11 and 12, 1901.

Catawissa Central

— Grace Lutheran Church, Shamokin, Rev. J. F. Wampole, pastor, which was organized 15 years ago by Rev. Henry Weicksel and became self-sustaining one year ago, now numbers 304 members, and has a Luther League with 85 members and a Junior League of 45 members.

— A society of the newly confirmed was organized in St. John's Church, Tamaqua, Rev. O. W. Fischer, pastor, as a branch of its Luther League. It adopted the name "Catechumens' Alliance," and starts out with 46 members. Its object is to improve its members spiritually and socially, and to foster energy and activity in church work. This makes three Luther Leagues in St. John's parish, with a combined membership of over 200.

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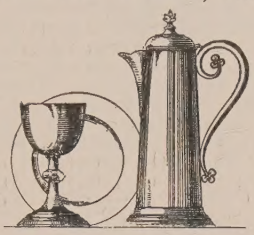
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Northwestern Central

— The ninth annual convention of the Central Luther League of Northwestern Pennsylvania and Eastern Ohio will be held at Butler, Pa., July 9-11. All the local Leagues are cordially requested to send delegates. All delegates will please notify Mr. Louis L. Sheiring of Butler, Pa., of their intention of attending and entertainment will be secured for them.

Pittsburg and Vicinity

— A Junior League was organized a few months ago in Christ Church, Millvale, Rev. C. A. Boorz, pastor, with 18 members. It now numbers 33. Mrs. Palmer is the superintendent and Misses Alice and Mabel Kerhns are the assistants.

OHIO

— The Miami Valley District Luther League will hold its sixth semi-annual convention in Emmanuel's Church, Germantown, O., Rev. A. F. Siebert, pastor, July 10. All Lutheran young people's societies, of whatever name, are entitled to six delegates, and are urged to send as many as possible. F. W. Bussard, president.

— The Luther League of Miamisburg, Rev. F. W. E. Peschau, D.D., pastor, recently raised $100 for the Chicago Seminary.

— A Zanesville District League is to be organized August 1 in Roseville, near Zanesville. The president of the Ohio League is to address the new organization at the evening session.

— The president of the Luther League of Ohio at the recent State convention recommended the organization of a District League at Toledo.

— The eighth annual convention of the Luther League of Joint Synod of Ohio, East, will be held in St. Paul's Evangelical Lutheran Church, Chicora, Pa., July 16-18, 1901.

ILLINOIS

— The seventh annual convention of the Luther League of Illinois will be held in Bethlehem and Zion Evangelical Lutheran churches

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of Elgin, Ill., Revs. J. Mellander and Wm. Eckman, pastors *loci*, on July 17 and 18, the convention opening at 2 p.m. on the 17th and closing with the evening session on the 18th. An interesting programme has been prapared, the central theme of which is "Lutheran Leaders." To join the State League send a written application to Mr. T. F. Phillips, Mt. Carroll, Ill. The railroads have promised a rate of a fare and a third upon the certificate plan. Entertainment will be provided for the delegates. All societies intending to send delegates will please notify the secretary, May C. Mellander, 487 Chicago street, Elgin, Ill., before July 1.

— Sunday evening, May 12, the Young People's Society of Christ Lutheran Church, Chicago, celebrated its first anniversary with appropriate services. An eloquent sermon to the young people was delivered by the Rev. E. F. Haertel.

— The Galesburg District Luther League Association held its annual outing June 27 at East Galesburg. The Executive Committee is working hard to make it a success.

— The Luther League assembly hall at Galesburg is to be remodeled this season. To this work $1,100 has been raised and work will begin at once.

— The Middle District Luther League of the Central and Southern Illinois Synod met in the Lutheran Church of Fillmore, Ill., Rev. H. H. Hall, D.D., pastor, May 1. Because of the inclement weather the territory was not well represented by delegates, but there was much interest in all the proceedings of the convention. Rev. D. C. Hurst of Irving, Ill., spoke on "Our Heritage and What Shall We Do With It?" Mrs. Herren read a paper on "An Interesting Meeting." Rev. Ezra Keller of Hillsboro, Ill., read a paper on "Primary Ends in League Work," and in the evening delivered an address on "Martin Luther." Rev. T. B. Hersch of Nokomis was elected president and Geo. E. Whitten of Hillsboro secretary. There is a growing interest in this work in the district and all the churches of our faith are being drawn closer together.

— The seventh annual convention of the Lutheran Young People's Association of the Synod of Northern Illinois was held in the Lutheran Church at Pearl City, Ill., June 11-13, 1901. The president of the association, Miss Fannie John of Sterling, presided at the meetings. The convention did not lack interest and enthusiasm. About thirty delegates were in attendance, six pastors being among the number. The address of the first evening, given by Rev. Paul Holtgreve of Polo, Ill., on "Motives for Service," was earnest and inspiring. It revealed to all many reasons for serving the Lord with the whole heart. The papers on "The Young People's Contribution to the Religious Life of the Nineteenth Century" and "The Twentieth Century and Our Opportunities" led each to realize his own personal responsibility in contributing to the grand work that will be done by the young people of the twentieth century. Rev. H. M. Bannen's address to the convention on "Incentives to a Larger Faith" was indeed an inspiration to all to attempt greater things for God with a faith in him that will overcome all things. The reports of the work done by the societies were encouraging. These societies have given about $550 for benevolence and $350 for local purposes during the past year. The officers for the ensuing year are: Pres., Fannie John, Sterling; first vice-pres., Wm. Ditzler, Pearl City; second vice-pres., Minnie Swartz, Orangeville; third vice-pres., Louetta Muchow, Freeport; treas., Leroy Crawford, Mt. Morris; sec., Miss Alma Stein, princeton. The next place of meeting is Princeton, Ill.

MINNESOTA

— The annual meeting of the Minnesota State League will be held in St. Paul's Norwegian Lutheran Church, Fourth street and Fifteenth avenue, Minneapolis, Minn., Rev. N. J. Loehre, pastor, on Tuesday, July 23, 1901. National President William C. Stoever, Esq., is expected to make the address on the occasion.

— On May 27 the sixth convention of the Twin City Central Luther League was held in St. Mark's Church, North St. Paul. An interesting programme was rendered, which included the following: "Past and Future," by Miss Margaret Rood; "Some Practical Work for Our Young People," by Mr. Herman Wennermark; "How Can Our Central League Influence Our Young People to be True to Their Confirmation Vows?" by Rev. Nothstein.

WISCONSIN

— The Luther League of Wisconsin will hold its annual convention July 24 and 25 next in Manitowoc. President Stoever of the National League will be present. Each local League in the State is entitled to send two delegates and each Central association five. Delegates and others intending to attend should report to the corresponding secretary of the Manitowoc League, Miss Cora Hendrickson. Th. Eggen, president.

SOUTH DAKOTA

— The South Dakota Luther League meeting for 1901 was held at Sioux Falls, closing May 12. Delegates and visitors numbered 300. The officers for 1901-2 are: J. G. Berdahl of Canton, pres., Louis Larsen, Sioux Falls, vice-pres.; Mamie Weeks, Vermillion, sec.; C. A. Jensen, Victor, treas.; C. U. Berdahl, Garretson, cor. sec. No further report received.

MISCELLANEOUS

— On the evening of June 25 Rev. W. H. Blancke, D.D., of St. Paul's Church, Davenport, Iowa, delivered a lecture to the members of his Luther League, entitled "From Capstan to Pulpit." The proceeds were for the building fund.

— The annual meeting of the Baltimore Christian Endeavor Union was held June 13 in St. Paul's Lutheran Church. Rev. P. A. Heilman, the pastor of the church; Rev. U. S. G. Rupp of the Church of the Reformation and Mr. Frederick Ohrenschall of the First Church participated in the meeting.

Summer Excursion Book.

On June 1 the Pennsylvania Railroad published the 1901 edition of the Summer Excursion Route Book. This work is designed to provide the public with descriptive notes of the principal summer resorts of Eastern America, with the best routes for reaching them, and the rates of fare. It contains all the principal seashore and mountain resorts of the East, and over seventeen hundred different routes or combinations of routes. The book has been compiled with the greatest care, and altogether is the most complete and comprehensive handbook of summer travel ever offered to the public.

The book may be procured at any Pennsylvania Railroad ticket office at the nominal price of ten cents, or, upon application to the general office, Broad Street Station, Philadelphia, by mail, for twenty cents.